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INTERNATIONAL BIBLE STUDY.

April 29th, 1883——*Acts* III. 12-26.

For comment, see last *Guardian*.

May 6th, 1883——*Acts* IV. 1-17.

"And as they spake unto the people, the priests and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people and preached through Jesus the resurrection from the dead." The Sadducees were particularly alarmed because one of their chief doctrines was contradicted by the announcement of the resurrection of Jesus. The question with them was not, What evidence is there that Jesus rose from the dead, or, What is established by that event, but What will become of our reputation as teachers if people generally believe that Jesus rose from the dead? And there are thousands of people to-day who are hindered from giving any earnest attention to the story of the gospel because they see at once that if the Gospel be true, the things which they have all along been teaching and recommending will be made null and void. Reputation is more to them than any benefit that Christ's resurrection could bring to them, more than eternal life, more than the favour of God. Alas for those whose reputation is dependent on the reign of darkness. God is pleased to let us know in his word what truths will be in the ascendency in the day of the Lord, and woe unto us if we pin our reputation to something that will not bear that light. "And they laid hands on them and put them in the hold until the next day, for it was now eventide. Howbeit many of them which heard the word believed, and the number of the men was about five thousand." Men, as distinguished from the women. There were now about five thousand men in the church, besides women and children just; the number that took part in the first miracle of the loaves.

And it came to pass on the morrow that their rulers and elders and scribes, the high priest and his relatives were gathered together. Peter and John had spent the night in prison. They were beginning to experience the truth of the Master's words, Ye shall be hated of all men for my sake. What had they done to bring upon themselves this humiliation? They had availed themselves of the power of Jesus to make the impotent man whole. What idea does it give us of the *alienation* of man from man and from God. "And when they had set them in the midst, they, asked, by what power or by what name have ye done this? Understand us; we have no objection to power; in fact there is nothing in the world that we covet so much, for ourselves and for our friends. But it would be a terrible rebuke for us, if mighty deeds should be done in the name of one whom we put to death as a felon. This, if allowed to go on unchecked, would bring *upon us the ignominy* which we put upon Jesus of Nazareth by crucifying him. We would turn out to be the crucified ones. No right-minded person could think of tolerating that for a moment. Has not God made us the religious leaders of this nation? All our influence depends on our reputation, and it is our bounden duty to see that this suffers no flaw. Oh ye fools in high places! when did God tell you to look after your reputations? Look ye out for the truth, and God will look after your reputations. "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers." Peter remembered the word of Jesus: Take ye no thought what ye shall say, when brought before rulers. Instead of taking thought, he realized his own imbecility and yielded himself up to the Holy Spirit who took entire possession of him and caused him to be perfectly calm and collected and fearless in the presence of the Sanhedrim, and to speak words which no man could gainsay or resist. Words withal very simple and very natural,

"If we be examined of the good deed done to the impotent man." Yes, this is what is laid to our charge. We have done a good deed to this impotent man; we have not given him a piece of money as you may have done; all that we have done is to invoke in his behalf the power of the Lord Jesus Christ, and the result has been that he has been made whole. By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, doth this man stand here before you whole." There is a terrible logic in this undeniable fact. But have we not settled it that resurrection is an impossibility? Have we not ten thousand facts to show that men do not rise again? It would be death to us and our system to admit that your Jesus rose from the dead.

"This is the stone which was set at nought of you builders, which is become the head of the corner." Peter calls the attention of these elders, scribes and priests to the fact that their course had been predicted in Psalm CXVIII. Read that Psalm and you will see that in every verse there is mention of the Lord, only in this he is called the stone. Men are engaged in building a temple to the Most High. A stone is brought to them which they reject with disdain as utterly unfit; but the Master-builder chooses it for the most honourable position in the temple. God has placed at his own right hand this despised and rejected one, and determined that all prayers offered in his name shall be fulfilled. Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved. This then is what is meant by the resurrection of Jesus. It is God's declaration to all mankind that Jesus is the only Saviour of sinners. And God is pleased in his marvellous condescension to give the very body that condemned Jesus to the cross the opportunity of discovering their mistake and of getting salvation. A poor helpless cripple whom they had seen hundreds of times stands forth in the midst of them completely restored, to witness to them that Jesus is the almighty Saviour, and having prayed for them upon the cross he now stands ready to save them from themselves and from the atmosphere of falsehood in which they had been struggling to live. Two things they noted: that Peter and John were uneducated men, and that they had been waiting upon the ministry of Jesus. They were specimens of what Jesus could do for men. Among all their disciples and adherents were there any that could do them credit as these were doing for their Master? They talked the matter over among themselves and concluded that they would warn them not to speak any more in the name of Jesus, and dismiss them.

WEEKLY REVIEW.

—If we may believe the gentlemen who spoke at the Annual Meeting of the friends and subscribers of the Royal Alfred Sailors' Home, the other day, the management of that institution has been marvellously successful. It is a Sailors' Home par excellence. The Sailor ought to have a home, a snug harbour, where he can escape for a little while the unhappy influences that too generally beset him at sea and on land, especially on land. A true home for the Sailor would be a place where he should have the opportunity of shutting out those things that tend to drag him down and keep him down in the social scale. We can hardly allow that any place is worthy to be called a home where there are no kindly and virtuous women to lend their refining influences. And we have no doubt that there are Christian ladies who would be willing to visit the Sailors' Home and help the men to rise, if the arrangements were so faultless as we are told they are. The idea of a bar in a home, a bar for the sale of brandy, rum, gin etc. has always appeared to us an anomaly. His Excellency Admiral Hewett said there were some Sailors' Homes that were spoiled by cliques.

Sailers homes were sometimes taken in hand by cliques, and that was not very good for them. Temperance people sometimes got hold of them, and at other times they had too much church in them. (Laughter.) In Bombay, however, they were perfectly free from that. They had, of course, divine service at the proper times, and prayers in the morning. They had also their canteen, and he understood from Captain Morland and the directors that men could have as much as they liked to drink so long as they kept sober. (Laughter.) It was a great thing for the men to know they could get wholesome food and drink at the Home. One institution he had visited was conducted on the temperance system. Observing that one of the servants looked a little merry, he asked, "Do you mean to say you get

ARTICLE FREE ARCHIVE

anything to drink here?" to which the servant replied, "We always wink at them in the night when they bring it under their frocks." (Laughter.) That was too dreadful. Men went up to their rooms and ended the day by drinking. They saw nothing of that kind in that magnificent building.

The meeting appears to have been a very jocose one. We used to be under the impression that the Bombay Sailor's Home was under a clique, especially when General Gell tried so hard to persuade the Committee that a bar was not necessary in the home and was demoralizing, and could not succeed in getting it removed. We should think it a good thing if a Sailor's Home were under the control of a clique consisting of intelligent men and women, really interested in the seaman, well aware of his chief difficulties and dangers, believing in the power of the Lord Jesus to bless him, save him and qualify him for a respectable and useful vocation. We have known such Homes, and we know that they have a real attraction for sailors, and that they who have the charge of them are constantly receiving letters from all parts of the world showing how affectionately they are remembered by the men who had been under their hospitable roof. In the American mercantile marine, the men get no grog at sea. That is to say, they get none for three quarters of their time, and are generally as contented and cheerful, to say the least, as they are who sail in ships where it is served out to them. This proves that it is not a necessity to them. Will any body pretend that drunken men are unknown in the Royal Alfred? Some one is interested in the sale of liquors there, and supervision would need to be very close indeed to give us any guarantee that the men drink as far as moderation will let them, and then stop. And we do not think that sailors can have too much religion if it is of the right kind.

—"PRESBYTER Anglicanus," writing in the *Bombay Gazette*, says that 'The word of God is in the Bible,' not 'the Bible is the word of God' is the language of truth and the teaching of the Church of England. That the word of God is in the Bible is teaching that will be accepted by many who are known as infidels or skeptics. There is a world-wide distinction between the proposition 'the Bible is the word of God' and 'the word of God is in the Bible.' If the latter only is the expression of the truth then it is for every man to make a Bible for himself. The Sadducee, the Socinian, the Ritualist, the Brahmist, will each for himself determine what things in the Bible are of God and what are not. We deny that there can be any real revelation upon this principle. On the supposition that God really wished to give men a revelation, we should have thought it of the highest importance that it should be unmixed. What if the body of English law were to be treated simply as containing and not as constituting the legislation of the country? What author is there who would be willing to have his works published with such a proviso? His ideas are in the book, but the book does not consist of his ideas. Imagine a preface to our Bible in which the divine Author would say: "Dear people, I have done my best to give you a revelation of my will and character, and am sorry that the wretched human writers have insisted upon introducing their own ideas. Those who are not well acquainted with me (and who is among men?) will have a good deal of difficulty in distinguishing what I have given from that which these audacious writers have written out of their own hearts. I would have been glad to employ amanuenses upon whom I could safely rely, but I have not succeeded in finding any such. So you must just do the best you can to find out what is true in the Bible and what is not." Thank God, this is not the sort of revelation that we have. God knows how to fill men with his own very Spirit, and cause them to say just what he would have them to. Yes, even against their will, as in the case of Balaam. Jesus says, The Scripture cannot be broken, and not a jot or tittle can fail. A great deal of Scripture was given specially for the advantage of those to whom it was first addressed, and aimed to produce temporary effects, and must be looked at with reference to the times when it was uttered, the people for whom it was given, and the like. The kind of instruction needed by the Israelites just emerging from Egypt, must not be ascertained by the consideration of what is demanded in this century. The records are none the less valuable to us because they enable us to see the process by which God for so many thousand years has been engaged in uplifting man. The principle that the word of God is contained in the Bible and may be there sought for, more or less successfully, throws a vagueness and uncertainty over the whole of Scripture. What makes a strong and effective Christian is the thoroughness of his conviction that the word of God is every where present in the Bible, and that he can trust his soul to any promises that he finds there adapted to his position. Otherwise, a man would be like one that beateth the air. The enemy would laugh him to scorn.

—THE *Indian Witness* publishes an admirable paper on "God's Method of Absolution," read at a social meeting held in the Oxford Mission House, Calcutta. It is, we presume, written by the able Editor of the *Indian Witness*. We shall be glad to hear that the Oxford missionaries have been converted by it. We give an extract.

"During the first four centuries absolution was usually limited to the restoration of penitents to the Church. A distinction is drawn by many of the early Christian writers between this and the forgiveness of sins, which is expressly excepted as pertaining to God alone. It was not until after the fourth century that the doctrine of priestly absolution began to gain acceptance, and this seems to have been chiefly owing to the introduction of the unscriptural practice of private penance. It was a long time, however, before the extreme ground now held by the Romanists was clearly asserted, and it was not until the twelfth century that the indicative form, "I absolve thee," came into use. It is manifest that the primitive Church knew nothing of any absolution save that which is dispensed by the great High Priest of the sanctuary in the heavens."

—WITH regard to the passages upon which Catholics build such a superstructure, "Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain they are retained" and "Whatsoever ye shall bind on earth shall be bound in heaven," we venture to make the remark that it was the apostolic body and not Jesus himself that made the constitution for the Christian Church. The Christian Church did not properly come into existence until the day of Pentecost, and it was not intended that the transition from the Jewish Church to the Christian should be abrupt and instantaneous, but gradual. The apostles themselves continued for some time to observe various duties and ceremonies that belonged to Judaism, and only by degrees were these supreseded in the Church of Christ. It was therefore of the highest importance that the Apostolic body should be invested with absolute power to decide what was obligatory and what was not, in the Christian Church. They had to decide with regard to the Sabbath and the Lord's Day, the annual feasts of the Jews, sacrifices, and especially regarding the way of Salvation. Many insisted that Gentile converts must become proselytes of Judaism as well as believers in Jesus, in order to get their sins forgiven. It was necessary that the apostles should be empowered to speak absolutely on this and similar points. W have their decisions in the New Testament This gives the key to the true interpretation of Matt. xvi. 19, xviii. 18, and John xx. 23.

—WE extract from the *Indian Chr. Herald* (in our Epitome) a notice of the late F. W. Lockhart Gordon Esq.; Sec. C. V. E. S., of whose death we had received no intimation before this. He was a very useful man and the C. V. E. S. sustains a great loss in his removal.

—THERE is a Committee in London whose business is to enquire concerning the prevalence of various forms of unbelief. We have received a letter from them asking for particulars relating to books and papers sent to India for the purpose of turning men away from Christianity. The people who are engaged in sending out this kind of literature, make war with only one religion in India, viz. Christianity. They have no controversy with Mahomedism, Parseeism, Hinduism, devil-worship, or any other religion here practised. It troubles them little that there should be nearly 200 millions of idolaters in the land, that in many instances prostitution should be made a part of the temple service, and that there should be men regarded as incarnations of deity, setting aside on their own behalf all the family rights of their adherents. These English zealots are perfectly indifferent to all these things, and are only angry with Christianity because it is not willing that they should go on forever. There is only one thing that they are concerned to put a stop to, and that is faith in the Lord Jesus Christ. What a light this sheds upon the character of the men who are carrying on this crusade against the cross. How true the words of Jesus, Ye shall be hated of all men for my name's sake.—The Com. we refer to would be glad to know what are the principal publications of the kind referred to, imported into Bombay; the kind of people who receive and sell them; the people, English and Native who appear to read them; and the effects which seem to be traceable to their influence. If any of our readers are in possession of this kind of information and will communicate it to us, we shall be much obliged. Our own impression is that of late, Bradlaugh and Ingersoll are about as much read as any other anti-Christian books or periodicals. In view of this activity on the part of the world's misanthropists, what does Christian philanthropy call upon us to do? Not certainly to try to overtake the flood of infidel literature by a greater flood of apologetic litera-

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ture. There is not an argument of the least plausibility in all the former that has not been met by counter-arguments. But how many of those who give heed to the former, give any attention to the latter? Not one in a hundred, we suppose. They read the former class because it falls in with their inclinations, and turn from the latter because it runs counter to their inclinations. It requires very little acquaintance with Christianity to make a man aware that if he embraces it he will be brought into conflict with the society to which he belongs, and will have to give up much to which he clings. He believes that it is for his interest to persuade himself that it has no divine authority. What is the kind of evidence that will really tend to neutralize the influence of the infidel books we are speaking of? We will indicate it in a word. Jesus said to his disciples, "If ye ask any thing in my name, I will do it; that the Father may be glorified in the Son." They that make known the Gospel, if they are in the position where this promise supposes them to be, have only to unite in prayer, and the people whom they address will have the most undeniable evidence that God answers them from the skies. For the promise is not limited to spiritual blessing, which the world has no power to appreciate. Whatsoever ye shall ask in my name. The people among whom we go preaching, have many sick, blind, lame, and possessed ones among them and if such were made whole in answer to the prayers offered by Christians, they would be compelled to recognise the fact and many of them would do it joyfully. This was the kind of proof on which the apostles relied and by means of which (as we learn from the Acts,) they made their way among Jews and Gentiles. But Christians have not now-a-days the faith to offer prayer for such extraordinary exhibitions of God's power. Well, let us seek it. Let us have the apostolic piety, deadness to the world, consecration, and zeal for the Master's honour; let us give up our confidence in man's wisdom and intellect and wealth and material power. We have long been persuaded that wherever there is a body of praying Christians, there there should be experienced such answers to prayer as would carry conviction to the world around that God puts forth his power unequivocally in answer to their prayers, and that they are indeed ambassdors of God making known the way of salvation.

—Some people are very keen to perceive evil intentions, and sometimes they imagine them where they do not exist. The meetings in Picket Road which we mentioned a fortnight ago, are said to have been started in opposition to the Salvation Army! and the proof of this is found in the fact that the locality is not very distant from that occupied by the Salvation Army tent. We need hardly make any remark about the absurdity of such a supposition. We have been for many years seeking to obtain such a place as this without success, and we could not but avail ourselves of the one suitable opening given in the providence of God. We do not believe that these meetings will lessen in the slightest degree the audiences attending the Salvation Army, which are as good now as they have been for months past. We are sure that no such thought as is mentioned above has occurred to the Salvation Army leaders. In Calcutta, the Salvation Army obtained as a site for the Tabernacle which they are now erecting, a plot in Dhurmtollah St., exactly opposite the Bengali Church of the Methodists, and the latter, so far from expressing any disapprobation, have bid them welcome. The buildings are so close that the services in the one will easily be overheard in the other.

—The Salvation Army will be leaving their tent on the Esplanade at the beginning of the rains, now not very distant, and we are glad to learn that they have a building well forward for their meetings, not far from the G. I. P. R. terminus at the Boree Bunder.

—The account given by Lady Florence Dixie of an assault committed upon her by two disguised persons, supposed to be Fenians, met with incredulity, and we do not wonder than such is the case when we read her account of correspondence carried on with Cetchewayo in December, 1882. She interpolated ideas of her own, altogether opposed to those of Cetchewayo, and published them as his. Her endeavours to wriggle out of this difficulty are pitiful.

—We agree with the *Dnyanodaya* that they who so persistently heap abuse on Rajah Shiva Prasad for having spoken against Mr. Ilbert's Bill, are acting unadvisedly. His opinion may not be theirs and may not be the correct one, but it happens to be his, and is manliness such a common thing among us that we must cry it down and hoot after it? It seems to us that India wants nothing so much as men who shall dare to speak out their mind when it differs from the *vox populi*.

—Class legislation is very objectionable and should be done away with. This is the principal argument in favour of the Native Jurisdiction Bill. But the abolition of class legislation in India means a great deal. Mr. Joseph Cook in his last reported Lecture says, "The British Government ought to prohibit child-marriages as it did suttee." He recognizes that there are evils connected with the enforced widowhood of more than ten millions, of women in India who never were really married, greater than those connected with suttee. What is it but class legislation that shields this institution? Our own opinion, often expressed, is that the Government of India should cease to give a legal sanction to child marriages, (which are simply compacts between the parents of the children,) so that the latter, when they grow up, shall be free (so far as the law goes) to ratify these compacts or not. This of course will not *abolish* child-marriages, but it will withdraw the state countenance of this abominable institution, and will be a great help to the reforming party. When Hindoos become Christians they come under the power of an act which forbids marriage unless the woman is over thirteen years of age and the man over sixteen years of age. If we are to do away with class legislation, we must make this law applicable to all. Why not require those Hindoos who have been prematurely married, to declare before a public functionary, when they have attained the ages above mentioned, their acceptance of the compact made, and then be registered as married?

—We have now the hot season in Bombay, i. e. the healthy season. The mortality is already much lower than it has been for some months.

—We are glad to see that the House of Commons has by a large majority condemned the compulsory action of the Contagious Diseases Act. The signal failure of this Act to secure the end it aims at, has been abundantly proved, and the only wonder is that any body should venture to plead for it. We suspect that the one reason why some uphold it, is that they think it betokens a strong mind to advocate it.

—After repeated disappointments the Baptist Missionary Society, who were in communication with the Rev. John Urquhart, late of Bombay, invited the Rev. William Bell, M. A., of Norfolk, to the Pastorate of the Bombay Church. Mr. Bell, who took his Theological course at Regent's Park College, London, had been settled at Stalham near Norwich since 1880, where he was much esteemed and loved by his people; but, believing this to be a "call," he accepted the invitation of the Baptist Missionary Society, who, on their part, are persuaded that they have been guided by God in their choice. Mr. Bell left England on the 4th Instant in the P. and O. S. S. "Rohilla," which is due in Bombay on Monday next. As may be seen from the advertiements; there will be a Recognition Service in the Chapel on Friday evening, the 4th May, at 8 o'clock, (local time,) when it is expectsd that several Christian friends will take part.

—Some of our readers may remember that a Moonsiff of Rajahmundry was excommunicated by the Smarta high-priest for having promoted the marriage of Hindu widows. The former brought an action for defamation of character, but the Magistrate acquitted the defendant. The case having been appealed, the Madras High Court have found the Guru guilty, imposed a fine of Rs. 200, or, in default, 20 days' imprisonment.

NOTICES OF BOOKS AND REPORTS.

"Report of the Am. Presb. Mission in Western India." The places occupied by this Mission are Rutnagherry, in the Concan, and Kolhapur and Panala above the Ghauts. The staff consists of five missionary couples (one at present in America) besides Mrs. Hall and Miss Patton. A new chapel was opened at Panala, July 16th. The missionaries appear to have been diligently engaged in making known the Gospel in chapels and in the open air, and on itineracies and by means of schools. Prisons, hospitals and Leper-asylums have been visited. The schools are mostly vernacular though Mr. Seiler has given a good deal of his time to English classes. Fifteen Chr. teachers are employed. The communicants number 94, mostly in the Deccan. We take the following extract from the Report.

Only a few years ago Santu was a poor ignorant Mahar, and yet, now, he is a better teacher than many who have been under Christian instruction from their youth up. Twice during the year Brahman teachers from the Government school at Kodoli have visited Santu's school and expressed surprise at his work. This is remarkable, as Brahmans do not, as a rule, take any interest in the education of the lower castes. The fathers of some of these pupils are *malakaris*—necklace wearers—a species of "holy" men. These men sent their children to the school, hoping that they would learn to read, and then, when grown up, would also become *malakaris*; but now the boys see the foolishness of such religious actions, and

urge their parents to throw away their necklaces. One little boy, when told by his mother to pour water on the family idol, asked, "Why should I give water to the God who created the oceans and holds them in his hand? Why should I give water to this stone?" "True," said his mother. Probably this was the first time such an idea had entered her head. Many other children wish to enter the school, but at present there is not sufficient accommodation for them.

Several of the boys are asking for baptism, and strange to say, their parents are willing that they should become Christians.

"REPORT of the Lodiana Mission, Am. Presbyterian, occupying Lodiana, Saharanpur, Sabathu, Jalandur, Ambala, Lahore, Dehra, Rawalpindi and Hoshiarpoor, besides ten sub-stations. There were 14 ordained missionaries, one physician, 12 married and 7 unmarried lady missionaries, with 6 assistants. Native ordained missionaries, 14, and 19 other preachers; teachers 55. There are 10 churches with 422 communicants, increased to 431 in 1882. Adults baptized last year 26. Average daily attendance in schools, 3986 boys and 1251 girls. Sunday schools, attendance 1,088. An unusually large number of the missionaries have been a good many years in the country. It is more than 48 years since the Rev. John Newton, now at Lahore, arrived in this country. A large amount of printing was done, last year. We hope soon to publish some selections from this Report.

The Bombay Guardian.

SATURDAY, APRIL 28, 1883.

HINTS

TO THOSE WHO SEEK TO SET FORTH THE GOSPEL IN GOSPEL HALL, PICKET-ROAD. II.

WHEN we speak of Bro. Taylor, the readers of the *Bombay Guardian* know to whom we refer. He used to say, and strongly to insist upon it, that when we preached to those whose religious ideas weere quite different from ours, we should at the outset make mention of those things about which we and they were in accord. We should seek some common ground where we could shake hands with them, so to speak. For it is evident that they are our listeners only so long as they choose to be. In justice to them, it is needful so to proceed. Such a common ground and meeting-place was furnished to Paul in Athens by the altar "to the Unknown God" which he found there. Men who have been in the habit from childhood of connecting obligation with a particular class of tenets, naturally take alarm when they hear their convictions opposed, and conclude that the speaker is an enemy, trying to weaken the force of religious obligation. Illustrations of the same principle appear in the ministry of Christ, who often found himself in the presence of those who believed that eternal life was to be obtained by keeping the commands of God. Without directly seeking to overthrow this idea he undertook to make them better acqiuainted with the law of God as demanding the entire affections and ruling the whole being. The principal object of the Sermon on the Mount is to show that God's righteousness, the righteousness demanded by him, is something immeasurably beyond the righteousness of the Pharisees. He takes up the laws of God one by one and shows that they refer ultimately to the state of the heart. It is a small thing comparatively that a man refrain from murder, adultery, perjury, and from assaulting others; the mental states that lead to these sins are sinful. The command Thou shalt not kill, really means, 'Thou shalt love thy neighbour as thyself.' Even the Lord's Prayer in that discourse, is for the purpose of showing the vanity of imagining that your long and studied prayers make you acceptable to God. The Lord's Prayer does not take more than a minute to repeat and it contains a statement regarding the worshipper that is most important; he is a man who freely and cheerfully forgives the greatest injuries done to him by others. He is a man who, coming with his gift into the temple, knows that God will not accept it from him while he is on bad terms with some neighbour; so, leaving it there before the altar, he seeks out the man with whom he has had the disagreement and comes to terms with him; he then returns to offer the gift, unacceptable otherwise. The people whom our Lord was addressing, believed in good works; so, instead of railing against good works as a ground of acceptance, Jesus simply proceeds to show what really are the good works required by God.

To Simon the Pharisee, Christ points out that there is one inconvenience connected with salvation by works, viz. that the person thus saved takes the credit of it to himself, and has no special feeling of gratitude to God; whereas the poor woman who was saved by faith, overflowed with love and gratitude to God for his mighty love. We have said enough to show that the principle laid down by Mr. Taylor is one that is abundantly recognized and honoured in the Scriptures. We are to dwell at first upon those points in which there is some kind of agreement between the hearers and ourselves. The Parsees say that a man is saved by, 'pure actions, pure words, and pure thoughts.' We may then refer to this as expressing an important truth and proceed to show what sort of actions, what sort of words and what sort of thoughts are pure. Show them that this is what is demanded by the two great commands, Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thou shalt love thy neighbour as thyself. Point out that what is required is a heart not spasmodically but habitually constrained by love to God and disinterested love to man, unmixed with selfishness, pride, covetousness, impurity of any kind, and this all the life long from childhood to death. In this way you may bring your hearers to see that even the very law which they are making their boast of, can only condemn them, and that they need the power of one greater than their heart to deliver them from the evil of their heart.

If you have occasion to speak about idolatry it will be well to show them that you are acquainted with the arguments used in favour of this kind of worship. Men are carnal; under the influence of their senses; continually conversant with the things of time and sense, they cannot apprehend the immaterial God. God is a Spirit; but they cannot apprehend him as such, or have communion with him as such; how natural then that they should avail themselves of material objects to bring God into the region of their senses and enable them to feel that he is present when they address him. There may be higher worship; but it is not suited to the early communications of men and God. You may then dwell upon the fact that this very system acknowledges its inadequacy and looks forward to a time when it shall be succeeded by a higher worship. Is not that time come? The Hindoos have held on to idolatry for 3000 years. If it has not fitted them for a more spiritual worship is there any reason to believe it ever will? What has idolatry done for the Hindoos or for India? Men need to be emancipated from the degrading influences of matter; but idolatry, so far from doing this, only brings the Gods down to earth and identifies them with what is gross and corruptible.

JOSEPH COOK ON CHUNDER SEN.

Mr. Joseph Cook's 159th Boston Lecture, delivered March 5th and reported in the *Independent* of March 15th, is mostly taken up with Baboo Kesub Chunder Sen and his teachings. When in Calcutta, Mr. Cook passed some 15 or 20 'solid hours' in Chunder Sen's company and thinks himself competent to report concerning him. We are not sure that this was the best way to gauge the man. There is about him a charm of personal manner, that throws a kind of glamour over men and disposes them to take his view of things. Any how, this is what Mr. Cook says about him.

I regard it as indisputable that he is an honest man. He seems to me not only an honest, but a profoundly devout man, of extraordinary natural equipment in the intuitive religious faculties. His enemies say he is not a profound man and some of them call him even a shallow man. Most of them affirm that he is a very politic man, and that he is ambitious to be at the head of a new religious movement. Now, I will not affirm that he is a Bacon, or a Leibnitz, or a Kant. He is a man like Mr. Emerson, powerful in the intuitive, rather than in the analytical faculties. You will pardon me for this frank reference. It was Mr. Burlingame, I believe, who said that in Asia there are, at least, ten thousand Emersons. The characteristic type of mind in India is the intuitive, and not the philosophical. Mr. Sen speaks through his lofty moral feelings. He sees religious truths through his conscience, rather than through mere reason. All his teaching must be understood from the point of view of his idiosyncracies, or you will find yourself in a maze from the outset. He is not an Occidental; he is a thorough Oriental and feels the touch of God within him as the Oriental always has done at his best. He listens to the inner voice with the devoutness of one of the best of the Quaker mystics. He believes in providence. He is perpetually inculcating the duty and the blessedness of prayer and of self-surrender to all the loftiest impulses of conscience, which as he teaches, are really supernatural touches of God upon the spirit of man.

Mr. Cook then goes on to speak of the doctrinal views of Mr. Sen, and uses language that we hardly could. Speaking of his doctrine of inspiration, he says:

He regards the Christian Scriptnres as incomparably the most important sacred books of the world. Familiar with all the sacred books of Asia, he and his followers find in the Bible only that which satisfies their deepest spiritual wants.

Reproached with this very thing the other day by the *Subodh Patrika*, the *New Dispensa-*

ASIATIC SOCIETY

tion denied the soft impeachment and claimed to be impartial, seeking and finding truth in all religions. Mr. Cook is not satisfied with Mr. Sen's doctrine of the Trinity. Mr. Sen is a born orator, a wonderful orator, but not a philosopher. Perhaps if he were he would not be an orator Mr. Sen allows his disciples to kiss his feet, but Hindoos sometimes offer to do this to missionaries. There is one great difference between the two cases; the Protestant missionrry never tolerates it, but points out the sinfulness of it, as Peter did to Cornelius. The following summary of the merits and defects of the *New Dispensation* is then given:

What are the merits of the theistic movement of India, and especially of the Church of the New Dispensation, as led by Chunder Sen?

1. It unflinchingly opposes caste and idolatry.

2. It rejects utterly the hereditary misbeliefs of Hinduism as to transmigration of souls, the infallibility of the Vedas, the spiritual worth of ascetic practices, etc.

3. It is in deadly hostility to child marriages, as it was to the burning of widows, the exposure of the aged to death on the banks of the Ganges, and other familiar abuses fostered by Hinduism.

4. It supports most vigorously the causes of education, temperance, and philanthropic reform.

5. It is utterly opposed to materialism, atheism, agnosticism, and every form of mere deism.

6. It asserts an ethical monotheism, the fact of a supernatural Providonce, and the duty and blessedness of prayer and of total self-surrender to God.

7. It adopts from Christianity whatever it can reconcile with its theistic principles and regards the Scriptures as the most important of the sacred books in use among men.

8. It seeks on these positions as a basis, a real and formal union of all the religious sects of every nation in the Christian, the Mohammedan and the pagan world.

What are the defects of the New Dispensation?

1. It teaches no effective method of delivering men from the guilt of sin.

2. It has not exhibited power to deliver men thoroughly from the love of sin. It has never yet brought men in large numbers and of ordinary education into a spiritually regenerate state. It possesses, in short, no trustworthy doctrine of the New Birth, nor of the Atonement, and so lacks religious efficacy in the points of transcendant moment. It is, hence, weak, both as a religion and as a philosophy. In practice its effects, as compared with those of Christianity, are very inconsiderable, and likely to remain so.

3. It adopts self-contradictory principles in its attempts to reconcile the various religions of the world. Its eclecticism is sometimes so broad and inclusive as to become explosive.

4. It carries its doctrine of inspiration to the verge of fanaticism. Wholly without objective proof of the reality of this inspiration, the Church of the New Dispensation claims to have received through its leader an infallible revelation for our day. This claim is as mischievous as it is untenable, and, if pushed, is likely to ruin the repntation of the movement with serious and well-educated men, not only in the West, but also in India itself.

REMINISCENCES. CCVIII.

Extracts from diary; Bombay, 1849.

March 26th. That is most glorious which most reveals the perfections of God to the intelligent, i. e. sanctified creation. Sinners are only affected by the signs of authority and wrath. But man regenerate *is the image* of God. In Jesus Christ, even in his recorded life was the most perfect showing forth of all the fulness of the Godhead. Just so far as we seek something more shining and specious, we are under the influence of a carnal nature. Sanctification is according to the truth possessed, not according to the miracles displayed. During Christ's lifetime the truth was imperfectly possessed, and all Christ's miracles were unable to sanctify, for all that miracles can do is to attest. The Saviour's works and words obtained their true influence in the minds of the apostles only after his death.

March 27. God seems to lay himself out in every creature to make it perfect, cost what it may. He acts towards it as though it were his only friend; as though he were determined to bless and defend it, whatever injury to others might be involved. We see this manifest in the stings, tusks, venoms, &c. with which animals are armed. Having seen him thus investing one creature with power over another, we go to that other and find that God has acted in the same way towards it, for he has supplied it with the means of resistance, retaliation and defence, as though its enemies were his; or he has given it special powers of flight or of secreting itself. How beautiful and admirable all this is. In this way what an immense field is opened for the exhibition of his manifold power and wisdom.

I am persuaded that in nothing I am better than the caterpillar, cricket, moth or mosquito. Each of these has God for its God and so have I. Each of these is utterly nothing without God and so am I. God has given to my percipient powers a higher habitation, and made a larger exhibition of himself in my case. The glorious powers that men ascribe to themselves are the powers of God. I am immediately dependent on God for every act of memory and every exercise of thought. According to my faith will be the excellent communications of God to my soul, in the way of thought, readings, remembrances &c. "How precious also are thy thoughts unto me, O God! how great is the sum of them!" I delight to look at the little chickens and birds and worms, and think that I am so akin to them! they are my brothers and sisters. I delight to reflect on my own ignorance. Of these thousands of nerves that are so many highways to my brain, I am not acquainted with a single one, know not its beginning, middle or end. I am indebted to books for the knowledge that there is such a thing. I am no more acquainted, by experience, with the interior of my body, than I am with the interior of the sun. How to take the image out of my eye, it may be the image of a glorious lansdcape, and lay the whole of it with its myraid details upon a little nerve, and convey it without disarrangement, along the nerve to the brain, and then deliver it in the shape of a mental perception, who is sfficient for this? Did God ever do any thing more wonderful? To take the breath as it comes from my lungs, arrest it in my mouth, nay, without arresting it, by the conjoint agency of the tongue, teeth, lips, roof of the month, gums and moisture spin it into language, English, Marathi, or other, and send this language forth to travel through the pathless air to the ear of another, what miracle can exceed this? And then to think that my body in all its parts is perpetually being destroyed, and reduced to fluids and ejected, and perpetually being created, This, it seems to me, is more wonderful even than primary creation. A statue might be made out of water by letting it freeze; but to make a statue out of ever-flowing water, this were indeed an exercise of power. Oh the depth of the riches both of the wisdom and knowledge of God. And oh! the depth of my ignorance and imbecility. And oh the happiness of being thus necessarily ignorant and insignificant. Truly he that loseth his life shall save it. He that ceases from the usurpation of God's glory shall find joy unspeakable.

NOTICES.

Baptist Church, Bellasis Road, opposite the Byculla Club. The Rev. W. Carey, M. B., from Delhi, will preach on Sunday at 7.30 a. m. and 6 p. m.

Baptist Church, Bellasis Road, opposite the Byculla Club. There will be a Service in the Chapel on Friday, the 4th May, at 8 p.m., (local time.) to recognise the Rev. William Bell, M. A., as Pastor of the Church. It is expected that several Christian friends will take part in the Service. All are cordially invited.

The Monthly Union prayer meeting will be held in the rooms of the Young Men's Christian Association, Apollo Bunder, at 8-30 p. m. Bombay time on Sunday evening 29th instant.

Received for the Gospel Hall work, Picket Road, from Dr. P. Rs. 10.

The Cannington School, Allahabad, acknowledges *additional* gifts; R. P. 330,15.0; Acting Collector T. B. 25; Hon. Justice O, 20; General Sir H. M. 10; J. C. J. 2; Ladies Committee, a second 50; G. E. R. a second 20 by C. H. Twidale, Esq. to whom donations may be sent, c/o M. E. Parsonage.

Epitome of News.

Saturday, April 21.

—A valuable discovery was made the other day at the Tanjore palace. The robes of the late Rajah, estimated to be worth Rs 20,000, were found hidden in an underground room.

—The Str. Clifton, lying in Prince's Dock, took fire on Friday evening, and had to be scuttled. Estimated loss Rs. 60,000.

Monday, April 23.

—The laying of the Eastern Telegraphic Co.'s third cable between Aden and Suez, was successfully completed on Saturday, the 21st instant.

—The extension of the Indian Government telegraph line from Tavoy to the Siamese frontier is completed, so that telegraphic communication with Burmah and Bangkok is now a fact. The work has been one of the most dangerous and difficult undertaken by the Telegraph Department, there having been dense jungle to be cut through the whole way, and a most dangerous river to contend with, full of rapids and dangerous rocks.

—The *Amrita Bazaar Patrika* gives a hearty welcome to Mr. R. Knight, "veteran journalist and liberal statesman," who has recently arrived in Calcutta.

—*Madras Mail*: This morning a very large wooden car, decorated with banners, evergreens, and various images, containing an idol called Cutchaleeswerar, was dragged in procession by upwards of 100 persons through the Thumboo and Lingha Chetty streets, Black Town, accompanied by native music and a large number of Hindus. The car will be taken back to its temple this evening.

Tuesday, April 24.

—*Bombay Gazette*; Rangoon, 23: A dreadful tragedy is reported from Shoaygyeen. Last Thursday an East Indian prisoner, named Bentley, seeing his Burmese wife in the jailor's

house, rushed in and stabbed the unfortunate woman several times with a bayonet, inflicting 15 or 16 wounds, and killing her immediately. He then went to the police guard with the bloody weapon in his hand, and was arrested.

—Pandita Ramabai, with a student from the Poona Female Normal School and one male attendant, left for England, the *Subodha Patrika* says, by the last mail.

—*Indian Churchman*: We hear with great pleasure that the Cambridge Mission at Delhi are likely to be reinforced by two, if not by four new men whom the Rev. E. Bickersteth has succeeded in securing in England for the work. It is most important that this Mission should be kept up to its full strength, for Church work has been most thoroughly organized in Delhi, and it would be a pity if the vacancies, lately caused by sickness and death, were not quickly filled up.

On Thursday afternoon last there was a gathering of about thirty ministers of all Christian denominations, who met at the Oxford Mission House to discuss the question "*God's method of absolution.*" This is the second meeting of the kind that has been held in Calcutta, and it is hoped that they will continue every two months. The representatives of the various Christian bodies take it in turn to entertain the meeting, which is partly social in character.

—*Times of India*: It hardly seems too much to say that with many people it appears as if lawn-tennis were the one great object of existence. In the beginning of this century, when John Home, the author of "Douglas," was taken and shown the wonders of Birmingham, he said it seemed to him when he was there as if the Almighty had created man for the exclusive purpose of making buttons, so in these latter days people may be pardoned if they imagine lawn-tennis to be the exclusive end and object of existence to a number of worthy folk. All through the rains at Poona it rages with extraordinary vigour, the talk is all of matches and tournaments, and the respective merits of back and net play are incessantly canvassed. If the game languishes a little in the cold months, it breaks out again with fresh fury in March at Mahableshwur, and continues until the rains drive every one to the plains, where they begin again with unabated zest. Those who are fond of noting the various phases of social life in India, will recall how, twenty years ago, people were as eager about croquet, as they are now about lawn-tennis. In those days, so keen was the feeling about croquet, that its lovers thought nothing of playing in the rain, taking shelter under cover between the strokes, and making elaborate shots while a servant held an umbrella over them. And often when night fell, leaving the chances of the game undecided, lights would be brought on the scene, and enthusiasts would play on by the uncertain flicker of the domestic lamp.

—At a meeting of the Royal Asiatic Society of Bengal held in Calcutta on the 4th instant, a memorandum was read from Mr. H. Rivett-Carnac on a brass casting of the arms of the old East India Company, found in a Hindoo temple. The casting was forwarded to Mr. Rivett-Carnac by Mr. T. A. M. Gennoe, who had found it in a temple dedicated to Bharata, in the Fyzabad district. It had been worshipped for many years as a Hindoo deity, and used to be bathed and anointed with sandalwood every day with the rest of the *Mocrats* with all the customary formu œ of the daily Hindoo ritual. The old Mahunt was quite pleased with his possession, and refused at first to let Mr. Gennoe touch it; but on Mr. Gennoe's convincing him that the so called deity was the escutcheon of the Sircar Company, he gave it to him.

—Yesterday morning a Mahomedan woman named Hajraboo, employed in the service of Mr. McEvoy, an apothecary in the House of Correction, as a cook, while returning from the market after making purchases for her master, was met by a Mahomedan named Fakeer Mahomed, who recently lived with her, and who on Tuesday last was turned away from the house on being suspected of stealing three sovereigns belonging to Captain Walshe, the superintendent of the Jail. It appeared that Fakeer Mahomed requested Hajraboo to take him back to her house, but she declined to do so. This refusal seems to have incensed the man, for as the woman was walking up the Bhendy Bazaar Road yesterday morning, he pushed up against her, threw her down and inflicted several wounds on her person with a clasp jack knife. One of the wounds extended from the right breast to the abdomen, causing the bowels to protrude. The woman also sustained several wounds about the back and cuts about her hands during the struggle she had to get clear of her assailant. The woman was ultimately rescued by a Mahomedan and a police sepoy who came to her assistance, and seized Fakeer Mahomed. She was afterwards taken to the J. J. Hospital, where she is now lying in a precarious state.

—The *Indian Ch. Herald*: The Christian Vernacular Education Society has sustained a great loss in the death of its Honorary Secretary F. W. Lockhart Gordon Esq. He died at his residence at Blackheath, near London on March 19th. When a leading man is taken away from one of the missionary agencies associated with one or other section of the Church of Christ, there are always many able men to fill his place. The Missionary Societies have behind them the churches that gave them birth, and the Bible and Tract Societies, though undenominational Societies like the C. V. E. Societies, have specialities that render them as stable as the Missionary Societies, and as independent of individuals. But such is not the case with the C. V. E. S. This Society is more dependent on individual sympathy and individual effort, than any of the great missionary agencies at work in India: hence the loss of so indefatigable a Secretary as F. W. Lockhart Gordon Esq. is a matter of grave importance. It is well that at this time Dr. Murdoch is in London. His knowledge and practical wisdom, will be very helpful to the C. V. E. Society at this juncture, and no better thing could happen for the C. V. E. Society than to appoint Dr. Murdoch Secretary. At his age travelling in India, as he has travelled about for over a quarter of a century, is not possible for many more years: but the quieter service of the London office of the C. V. E. Society is one which Dr. Murdoch may render to Indian missions until the beginning of the twentieth century of the Christian era. And by that time, we may have entered into a period of this world's history, in which Christian Missions, as conducted in these latter days, will have completed their work.

Wednesday, April 25.

—The steamer *Rohilla* left Aden for Bombay with English Mails Tuesday afternoon.

—*Bombay Gazette*: The Government have accepted the tender of the Eastern Electric-light and Power Company for lighting with electricity the Bandstand, Esplanade Parade-road, Marine Lines-road, and the space where the Queen's statue stands, at a cost of Rs. 340 per month. for three years.

—The *Christian* March 29: We commend the following protest by the well-known author of "Proverbial Philosophy" to the notice of our readers. It has appeared in several other papers, and is worthy of production all over the land:—

"SO HELP ME, GOD!"

"So help me God?" my heart at every turn
Of life's wide wilderness implores Thee still
To give all good, to rescue from all ill,
And grant me grace thy presence to discern,
"So help me God!" I would not move a yard,
Without thy hand in mine to be my guide,
Thy love to bless, thy bounty to provide,
Thy fostering wing spread over me to guard,
"So help me God!" the motto of my life,
In every varied phase of chance and change,
So that naught happens here of sad or strange,
But "peace" is written on each frown of strife.

For Thou dost help the man that honoureth Thee!
Ay, and the Christian-Israel of this land,
That hitherto hath recognized thy hand,
How blest above the nations still are we.

Yet—now our Senate schemes to spurn aside
(On false pretence of liberal brotherhood)
The Heavenly Father of our earthly good—
Because one atheist hath his God denied!

What! shall this wrong be done? Must all of us
Groan under coming judgment for the sin
Of welcoming avowed blasphemers in
To vote with rulers who misgovern thus?

So help us, God! it shall not: England's might
Stands in religion practised and profest;
For so alone by blessing is she blest,
Christian and Protestant in life and light.

MARTIN F. TUPPER.

Cintra park, Norwood.

—*Times of India*: In the divorce suit Forster *vs.* Forster and Williams, a decree *nisi* was granted with Rs. 20,000 damages and the costs of the case against the co-respondent. Of the sum awarded as damages Rs. 15,000 is to be for the benefit of the respondent in the event of the co-respondent failing to marry her.

—Same: It will be a surprise to many of our readers, and perhaps a disappointment to others, to hear that one of the religious societies has got hold of the celebrated Pandita Ramabai whose departure for Europe by last mail has been reported. According to the *Indu Prakash* she has gone to England to prosecute her studies there "under the guidance of the Mission, to which the Cowley Fathers of Bombay belong. Many of her friends and well-wishers advised her to stay in Bombay for some time and to go to England after acquiring some knowledge of English. But the idea of seeing England was uppermost in her thoughts, and it was not till about Wednesday last, that she suddenly made up her mind. She is accompanied by another Mahratta lady, by an attendant, and her young daughter scarcely three years of age. The members of the Native Ladies' Association in Bombay, called Arya Mahila Samaj and established by the Pandita, requested her in a letter, written before her departure, not to proceed to England so early but to remain here and assist them for some time in putting the Samaj on a sound basis."

—Two native speculators at Ahmedabad committed suicide last week by drowning themselves in a tank in consequence of the heavy losses they had recently sustained in their transactions.

Thursday, April 26.

—The dispute between the Thakore of Dranghadra and his Hindu subjects has been settled, and the disaffected have returned to their homes and resumed their ordinary avocations.

—In the recently issued North-West Provinces Census Report allusion is made to a peculiar form of nervous disease known as "Crib's spastic paralysis," which occurs in the Allahabad district. The disorder attacks the muscles of the legs, and by keeping them close together impedes the sufferer's progression; it is ascribed to chronic inflammation of the lateral columns of the spinal cord, and up to the present day has defied all the efforts of medical skill."

—The Mahomedan woman stabbed by Fakeer Mahomed, on Monday, died yesterday.

—Mr. E. Lawrence C. S. and Mr. Wingate, R. A. had an encounter with a panther, near Khandala, and the former had his arm 'horribly torn.' He is recovering.

—*Times of India*; Rangoon: A brutal murder is just reported from the Andamans. Two European soldiers had crossed to Aberdeen Island to gather shells. While one of the men was seated on the beach undressing, two Afghans, escaped convicts, stole behind him and

literally hached him to pieces with felling axes. His companion, who was wading in the sea at the time, gave the alarm to a neighbouring village of released convicts, who, armed only with sticks, pursued and arrested the murderers.

—The *Lancet*:—"Any system of drainage which causes the sewage to stagnate, or be pent up, for however short a time or under which the sewer gas is liable to be forced back into the houses, must be regarded as essentially faulty, and tolerably sure soouer or later to give rise to most injurious consequences."

—The following appeared lately in the *Times of India*: From a circular which has been sent to us, we learn that the progress of the Free General Assembly's Institution has been retarded by the inconvenience arising from having the school and college departments in a building not well fitted to accommodate both. It is now proposed to raise a structure suitable for the extension of both the school and college departments, to be designated the Wilson College, after the well-known founder of the institution. The total sum required to be raised by public subscription is Rs. 75,000, and it is hoped that this will be met by a grant of an equal sum from Government. His Excellency the Governor has expressed his hearty approval of the "movement to commemorate the excellent Dr. Wilson," and has contributed Rs. 100 to the Building Fund. Considering Dr. Wilson's eminent and varied services to Bombay we have often wondered why so little has been done to perpetuate his name here.

—*Record*: Mr. Peter Cooper, a well-known American millionaire and philanthropist, died on Wednesday of pneumonia, at the age of ninety-two. He was the founder of the Cooper's Institute, New York.

—According to the Berlin correspondent of the *Daily News*, the Russian revolutionary party in St. Petersburg has issued a proclamation stating that all its preparations for the coronation are complete, and that it has every hope of success. It warns all who value their safety not to keep near the person of the Czar during the ceremonies.

The arrest of eight Nihilists is reported from St. Petersburg.

—*Dnyanodaya*: The President of an American College, while visiting Morristown, New Jersey, determined to ascertain the average lifetime of Christians and non-Christians who had lived above 21 years, and were buried there. So he examined the official Bill of Mortality, and found that the average age of 88 Christians out of 408 persons was 62.4 years. The average age of the remaining 320 who had not made a profession of faith in Christ was 48.9 years. He also took pains to consult other Bills of Mortality, and these showed like results. The 320 non-Christians were not all drunkards and debauchees whose life is sure to be shortened, but probably many of them were refined, educated, and considered good by the world. They were living amidst the comforts and conveniences of civilization, yet even they did not know that it is the Christian feature in our civilization that makes men truly happy, and makes long life probable. The above "facts are worth a thousand arguments." We wish that those Hindu friends who end petitions with prayer for "your honor's long life and prosperity," would note such facts, and, no longer evading the truth as it is in Christ, would resolve to experience whether it be not true that 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. Drunkards and persons guilty of various excesses are usually conspicuous targets for malignant diseases. For example, once the Yellow Fever attacked 5,000 intemperate persons in New Orleans before it was communicated to persons of good habits. Might we not be surprisd if we knew how many highly civilized people bring mortal sickness upon themselves by disregarding laws of God that are intended for the body as well as the soul? The probabilities of long life are in favor, not of the educated or refined, or "civilized," but of the *godly*.

—*Overland Mail*, Apl. 6: A terrible scene was witnessed on April 3 in the church of St. Jacques at Nice, During a funeral service for the parish priest which had attracted a large congregation of women and children, a wax candle set fire to the drapery of the high altar. A panic ensued, all rushing to the door, and four women and two children were seriously injured.

—The Rev. Derwent Coleridge, M. A., died on March 28 at Eldon Lodge, Torquay, in his eighty-third year. He was the youngest son of the poet Samuel Taylor Coleridge. Hartley, the elder son, died at the age of fifty-three in 1849. Derwent was born in Keswick in 1800, and was educated with his brother at a small school near Ambleside.

Friday, April 27.

—Deaths last week, 492. By small-pox, 49.

—From Mr. Bosworth Smith's Life of Lord Lawrence: Writing to Sir Stafford Northcote, then Secretary for India, in March, 1867, Lord Lawrence refers to a public meeting, "with the usual amount of vilification," held at Calcutta, in condemnation of the license-tax. "If we are overruled," the Viceroy writes, "if the license-tax is vetoed, I cannot conceal from myself the conviction that all taxation which can affect in any material degree non-official English community will be impracticable. So far as their voices go they will approve no tax of the kind. They desire that all taxation should fall on the natives, and more especially on the poorer classes. Thus, they would advocate an increase of the salt tax, which is already, in my mind, too high." And again: "The Englishman practically considers it his prerogative, while in India, to pay no taxation at all." A year later the complaint is still the same: "The richer classes, including our own countrymen, simply will not pay a farthing which they can avoid. The hatred which is evinced towards the license-tax or the income-tax is really a strong feeling against any taxation which can affect them. There is no patriotism, no sympathy among them which can counterbalance this antipathy. Pratically they claim to live and flourish without contributing to the expenses of the State." In a letter to Sir Erskine Perry Lord Lawrence uses the language which his friend, the present Viceroy, might well employ now:—"If anything is done or attempted to be done to help the natives, a general howl is raised, which reverberates in England, and finds spmpathy and support there. I feel quite bewildered sometimes what to do. Every one is, in the abstract, for justice, moderation, and such like excellent qualities, but when one comes to apply such principles so as to affect anybody's interests, then a change comes over them.

—At a sitting of the Insolvent Debtors' Court yesterday, Mr. Justice Bayley sentenced Sorabjee Cursetjee Javairi, a frandulent insolvent, to be imprisoned on the criminal side of the jail for two years. His liabilities exceeded a lakh of rupees.

Selections.

A VISIT TO KAFIRISTAN.

We give below from the *Civil and Military Gazette*, part of the diary of a Pathan Christian Evangelist, who visited Kafiristan last year, under circumstances which have already been explained.

I left Peshawar on the 1st of May 1882, in company with Mian Gul, a native of Arnoi, in the province of Chitral, who had undertaken to see me safe into the country of the Siahposh Kafirs. Besides Mian Gul and myself, we had Muhammad Islam, a Kafir who had been converted to Islam; and also another converted Kafir called Shah Afzul. With my servant Muhammad Amin, a native of Peshawar, we made up a party of five. Our first night was spent at Utmanzai, and the next at Landakhwar. On May 3rd, we crossed into Swat, and stayed at Tanah. The Khan of this place recognized me and said—"I know you, you are a Christian. I have seen you preaching in the streets of Peshawar." I admitted that I was a Christian preacher; but the Khan was very kind and hospitable, and being an old friend of Mian Gul he was very pleasant and kind to me. When we left, he asked us to buy for him a handsome slave, for a large trade in slaves is carried on in these parts! On May 4th, we reached Laram, and the next day we arrived at Dherah. Here we stayed in a mosque; and in the evening I was obliged to go out to beg my bread. *May 6th.* We reached Bibi-or and the following day Dobandi. We stayed two nights at Dobandi, because the two converted Kafirs, Muhammad Islam and Shah Afzal, had gone to Dir to pay their respects to the celebrated Muhammadan Moulvie known as the Shah Baba. There wss very deep snow at Dobandi, and we had a most trying journey from Bibi-or on account of the snow. *May 9th.* We stayed the night at Kamsai.

May 10th. We arrived at Arnoi the native village of my companion and guide Mian Gul. It is a village of about a hundred families, and inhabited by a tribe called *Gabars. They are all Musalmans, but they are not bigoted; and they seem to be on the most friendly terms with the Siahposh Kafirs, who frequently visit the village. Arnoi is situated on the left bank of the Kunar river, the territory of Kafiristan being on the right bank. When we reached the village, about 400 Kafirs were collected, on both sides of the river, intending to attack the village of Barawal, with which the Kafirs have a long-standing feud. The Kafirs had arranged with the people of Arnoi to construct a rope bridge across the river; but a small party of Kafirs succeeded in surprising the village of Barawal by night, and in killing two Pathans, and burning several houses; and so the quarrel was settled for a time. In these parts the Kafirs are much feared by the Pathans. For it is well known that the fighting power of one Kafir is equal to that of five Pathans. The king of Chitral has also a wholesome dread of the Kafirs. Soon after my arrival, I was introduced to Diwan, the son of Diwan Malik, one of the Kafir chiefs, a fair young man about 25 years of age. He received me most kindly, when he heard I intended to visit his country. Offering me his hand he said in the Kafir language—"*Ley shah?*" (Are you well?) "*Likta Ley shah?*" (Are you quite well?) *Pama Manji leyah shta?* Is your family well? About two days march from Arnoi, there lives a celebrated Muhammadan Saint at the village of Dir. He is known as Shah Baba of Dir. He is a disciple of the late Akhund of Swat, and aspires to a similar position to that of the great Akhund. Shah Baba has already succeeded in obtaining a great reputation for miracles. The people say that if they present him with an offering of money, he can detect at once which of the coins has been acquired unlawfully. And that after he prays, in private, money is always placed by angels under his praying carpet! His hospitality is very great, and it is said he can satiate his hunger on the smallest loaf!! I stayed two nights at Arnoi, and found the people most willing to listen to what I had to say regarding the Chritian faith. I first of all showed them the musical box which I had brought from Peshawur. A large crowd of people asembled, both Kafirs and Gabars; and I read to them the fifth chapter of St. Matthew's gospel, and recited the ten commandments. I also read and explained St. Mark XVI. 15, "Go ye into all the world, and preach the gospel to every creature;" and told them this was the object of my visit to Kafirstan. Several of the Kafirs present understood Pushto very well.

May 12th. Early in the morning, I left Arnoi

and crossed the Kunar river on an inflated hide (*shinas*). As I am not used to this kind of travelling, I could not manage my *shinas*, and I was carried about a mile down the stream. The Muhammadans seemed to enjoy my distress, and made no effort to save me: but about thirty Kafirs jumped into the river and rescued me on their side of the river. Having changed my clothes, I started with a large company of Kafirs, and after marching for about 15 miles, we stayed at a shady place, near a nice fresh stream of water, called Nisat Ghal. There were no houses there; but it is a regular encamping place. The Kafirs brought a goat from a neighbouring village, and sacrificed it to God for my protection. They brought the goat and sprinkled it with water, and prayed God to protect me; they then handed it over to my companion, Mian Gul, who slanghtered it according to the Muhammadan custom. I found the Kafirs very friendly, and they seemed very anxious to learn all they could of the Christian religion. The chief of the party was Ram Malik, a middle-aged man, rather dark and with prominent teeth. He understood Pushto very well, and translated all I said to the company. None of them knew anything about the religion of the English, not even the name of the Gospel. (*Injil*). Mian Gul interested them much by telling them of his journey by railway from Attok to Rawul Pindi; and in order to make himself appear to be a man of importance, he told them that the English had given him a very large sum of money.

May 13. After a journey of about 15 miles up a very steep ascent we arrived at the village of Kamdesh, as called by the Pathans, but which the Kafirs called Kambagram. it, is situated on the side of the high mountain covered with lofty pine trees. Kamdesh is the chief village of the Kamos tribe, and has at least 800 dwelling houses. The houses are all double-storeyed; aud the people, although very dirty in their habits, do not live, as the Gujars near Murree do with their cattle, but in the upper story; whidh is a wooden structure with a stone and wood roof.

Ram Malik took me to his house and treated me most kindly, and all the people seemed so pleased to see me when they knew that I came from the English at Peshawur. Ram Malik has two wives and a sou, He has also about twenty male and female slaves; but the Kafirs do uot live with their female slaves as the Muhammadans do. They merely use them as servants. All the cultivation of the land is carried on by women. The men fight the battles and women till the land. The women are as strong as the men, but they are fair and pretty. About fifty people assembled in the evening to see me and to hear the musical box.

When I told them of JESUS CHRIST, Ram malik seemed most anxious to remember the name, and kept on repeating the words "Isa Masih! Isa Masih! Isa Masih!

May 14. To-day I did little else than read chapters of the New Testament in Pushto, which were translated by Ram Malik and Mian Gul, and answer the numberous questions put to me regarding the manners and customs of the English, the Queen, the Government, the Army &c. &c. &c. It took a long time to tell, for only Ram Malik understood Pushto, and he had to translate every word I said. But he was very patient.

May 20. I went to the house of Latkam Chandlu, who was exceedingly kind to me. He lives at the other end of the village. Near his house are a number of idols; they are supposed to represent deceased persons, and are not worshipped; but the people kiss them with great affection. They are called *Dazi*. At the house of Latkam Chandlu, I had very frequent religious conversations, and the people kept saying—"If the English people know all this, why don't they send us teachers?" From all I see, I feel certain an English Missionary would be received most kindly by these people.

May 22. To-day there was a great religious festivsl called *Girdilah*. The people all assembled at a place which they call *Imrah-Patta*, or the place of God. It is a large stone, about three feet high and two feet wide. The women were not allowed to go near the stone; but the men formed a congregation, and were led by two priests. These chief priests are called *Uta*, and his assistant is called *Pshah*. The priests appeared to be madmen; but I cannot tell whether they are really so, because the Kafirs think all madmen are inspired. The priests may therefore have feigned the ecstasy and madness which I witnessed. They are supposed to have the power of divination. The chief priest sprinkled the sacred stone, crying—"*Such! Such! Yamach—Imrana much*;" (i. e. Holy! Holy! This service is for God! He then presented to the stone offering-of butter, cheese, and flour; and afterwards sacrificed a goat and sprinkled the stone with its blood, the people all making a noise with their lips like the sound of kissing, as they worship their idols.

May 23, To-day, a Kafir who had been converted to Muhammadanism came to see me from the village of Agro, three miles from Kamdesh. The Kafirs do not persecute any of their tribe who embrace Islam; but they insist upon their living in a separate village. The village of Agro is therefore inhabited entirely by converted Kafirs.)His name is Muhammad Khan. He had learned to read, and knows a little of the *Quran*. He is a very pleasant man to talk with, and seemed very anxious to hear all I could tell him of Christianity, He knows a little Pushto, and listened most attentively to my reading from the New Testament in that language. He invited me to his village, an invatation which I afterwards accepted.

May 26. To-day was the Kafir Sabbath or Sunday. It is crlled *Aggar*. No work is done on this day by either men or women; but they give themselves entirely to pleasure. A house has been built in the centre of the village as a place for dancing. It is a covered building, about fifty feet long.

There is also a raised platform outside. where they dance when the weather is fine. After our evening meal, I went to this place to witness the dancing. The band was composed of flutes and drums, very like our musical instruments in Kunar. As soon as the music commenced, the Kafirs, young and old, men and women, began to dance with great vigour, stamping their feet and raising their arms in different attitudes. They sang various songs in praise of their deities. When one party got tired, then another was formed, and with an intermission of a few hours, the dancing continued nearly all night and until the noon of the next day. The people said this dancing was for the worship of God as well as for their own pleasute. This day, called *Aggar*, is observed every Monday.

May 27 A number of people came to me for medicine. I had been supplied wite Chlorodyne, Quinine, Sulphate of Zinc, Aperient pills, and Peppermint; and although I understand very little about medicine, I was able to give some relief. I cured Latkam Chandlu's boy of fever. But my eye-wash, made of Sulphate of Zinc; was most popular. The people are dirty, and get sore-eyes so that I had many such patients.

June 10. To-day I was told that the celebrated Shah Baba of Dir, having heard that I had come to Kafiristan, had given orders to the people of Asmar and Dir, that if I passed through those regions I should be killed, as I was a Christian and known as a preacher in Peshawar; and that if any Muhammadan protected me, he must be regarded as a *kafir* or infidel. The Shah Baba sent for Muhammd Islam, the converted Kafir, who came with us from Peshawar, to ask about me; but he declined to give any information about me, from true friendship for me.

June 11. To-day, I had a very long religious conversation with a number of people. I specially selected the raising of Lazarus from the dead. The Kafirs believe in the immortality of the soul; but not in the resurrection of the body. They were also anxious to know what the Christians taught regarding things lawful and unlawful.

Almost every day I had an opportunity of reading the New Testament, and of speaking to them upon our religion and our religious customs, my Muhammadan guide Mian Gul having joined from his village, I arranged to leave for Peshawar on September 14th. In consequence of the unfriendly attitude of the Shah Baba, we decided to travel *via* Gilgit, and not by the way we came.

MR. BOOTH ON HOUSEHOLD GODS.

Another form of a household god is ease or comfort. I do not think anything has more cut me to the quick than the worship of this idol in the house of professing Christians. In many instances the highest interest of the children and servants, the good of the bodies and souls of men, the serving and glory of God are all made subservient to this god of comfort.

Think for a moment what God requires of every human being. First, He requires all men to be His people; and secondly, He requires all his people that they should be absolutely His servants.

Now then, compare the position of a servant with the idea of ease and comfort being the prevailing notion of a man's life, and you will see its absurdity. What would you think of a servant, whose prevailing idea was to make her or himself *comfortable*? Suppose such a one saying, "Yes, I want the situation, I want the wages, but I want my comfort most. I do not want to get up any earlier in the morning than the mistress or the master. I am not going to do that hard work. I don't see why I should. I should like a cushion to sit on, and like certain hours of the day to myself. I am not going to do this or the other that is disagreeable to me. I am going to be comfortabie." What would you think of such a servant?

You smile; but if we are true and real we have given up the ownership of ourselves. We have become literally the slaves of the living God to do His bidding, to work for His interests, to look after His glory! *This* is what we profess. This is not The Salvation Army theology only. This is in all Church creeds more or less. It was sworn over your baptismal font that you should renounce the devil and all his works, that you should give up "the world" and be a true and real servant of the Most High God. And yet I am afraid many in this congregation have taken good sare never to serve God at the expense of their own *comfort*! If you suggest any plan of usefulness, the first thing they think about is, "Oh that would be a sacrifice. Why, I should have to give up so many evenings a week; that would interfere with my dinner hour."

These ease-loving Christians do not look at the object that has to be accomplished for God, but how it will affect their ease and comfort. "I visit the poor! Oh, I could not think of the smells I should have to encounter! Look at the disagreeable sights I shall have to see! My delicate nerves would not bear it. Oh, no, I could not. If the Lord had any nice comfortable work I have no objection; but I could not do that. My comfort must first be considered. It is all very well for your mission services, this, that, and the other; but we cannot have our household duties upset. We must have our domestic regularity—our comfort." I have wept many times as I have parted with such people, when these words forced themselves upon me; "Saul returned into his own house, but David got him into the hold."

David must go and fight and face the perils of the wilderness and endure all sorts of self-

sacrifice, and conflict, and sorrow, but Saul goes back to his own house. He has done with it. His responsibility is at an end. When the meeting is over these souls who have heard all about it, and said a few sleepy words of sympathy and perhaps given a five-pound note, away they go to their own houses; but the real David's must get up into the holds, or else God's armies will be wasted, and hell will be more largely peopled than it would be otherwise. Somebody must hold the fort, somebody must fight, somebody must suffer. Nothing can be done for humanity but through suffering, and if one won't, there falls a double weight upon another. Oh, the multitudes of souls who have made shipwreck through this god of ease! It ruins the soul that worships, as well as hinders all the good that it might do for others. It has a stupifying, paralysing, damning influence upon every soul that gives way to it.

Once get under the dominion OF THAT GOD, and you are done for. If you are under his dominion, for Christ's sake get up this morning and ask Him to snap the fetters that bind you. Jesus from the Cross cries to you, "Suffering humanity is sinking at this hour by thousands into a hell on earth, and a nethermost hell hereafter. Up, Christians, rise and be doing! Put off your sleepiness, your idleness. Give up worshipping ease, and set to work; bend your back to the burden, stoop to pick up the lost. They are crying all around you for help.

If I understand this book, you will be called to an awful account if your opportunity, your strength of body, your capacities for blessing your fellow-man are all buried and destroyed by this love of ease.

Thank God. He emancipated me from that years ago. I have had the same temptations that other people had and perhaps sometimes even extra temptations, through excessive weariness and hardly knowing what to do, or how to get from my bed; yet I have had such a horror of getting under the dominion of this god of ease and comfort that I have set my whole nature against it.

What would you think of a mother whose child was dangerously sick saying, "Really, I am so burdened with the rest of my family, I have so much to think about, that I cannot give myself up to the child. I am very sorry, of course, I feel it very deeply, but I cannot deny myself the comforts of life. I must lie on the sofa so long, and I must do this, that and the other, or go here and there?" What would you think of such a woman? And yet there are thousands of professing Christians who don't know what to do with themselves trying to get amused and occupied, and, yet they profess to be God Almighty's servants.

My friends, put this practical test to yourselves. It is of no use going to services and hearing beautiful sermons that you sleep over, and which you don't apply to yourseles. People have such a faculty for throwing off what they hear, and going on just the same. Are not these things realities? Does your intelligence, your conscience contradict what I say? If not, I say for Christ's sake, forr your souls' sake, and humanity's sake act accordingly.

LETTER FROM MAJOR COLE.

The following letter, pertaining to personal experience, from the well-known and deeply respected Evangelist, Major Cole, a letter written to a friend in Glasgow, will be read with the deepest interest by all our readers. We publish the letter by permission of the writer:

"Adrian, Mich., Sept. 14, 1882.

"MY DEAR BROTHER,—No time since we left Scotland have I desired to see you as I have been desiring the last few months. Since I wrote you from Brooklyn, New York, the Lord has wonderfully opened my eyes, clearly showing me from His word that the last ten years of contending for a place for the old nature in my heart was the work of the old man himself, and not the new nature: and though armed with Scripture and quoting many great divines, that 'we must let the inbred sin remain with us until death'—and only death can free us—thereby making death mightier than Christ.

"Without recapitulating all the steps that you are so familiar with, and the arguments Satan places before every one seeking to be 'wholly sanctified,' I want to say in the name of Him 'who loved us and gave Himself for us,' that I have trusted Him to do this work in me, and glory to God for such a mighty salvation—a salvation 'from their sins' according to promise. The last few months have been more to me than ten years previous. Is it not wonderful to be absolutely free from the desire to seek the praise of men, absolutely free from the fear of the opinion of one man, or all the men in the world? To have one single desire to please God in all things, and bring glory to His holy name. Oh, how I have 'limited the Holy One of Israel,' how the Church 'keeps Him from doing many mighty works,' 'because of their unbelief.'

"To be sure, many grand workers in the Lord's kingdom are grieved at the blessing I have received, and fight as hard for a place for the old nature as they do for Christ, and look only for death to accomplish what the Lord is ready to do now. Why do they put off a blessing till death, when there is not a single promise in the Word that death brings us sanctification. My Bible is a new book to me and chapter after chapter, that I thought all the good things had been revealed, opens like a new book.

"How I wish (if it were the Lord's will) that I was in Scotland this morning; not to have a large meeting and a grand rush, and everything blazed in the papers, but to meet you in the prophet's chamber with such others who have received the 'fulness of the blessing,' and others who have desired it, and there let our blessed Lord feed us; and there let Him cleanse from all sin those who have not been cleansed, and fill all that are not full, and let Him satisfy all who are not satisfied. But the Lord has placed us just where He would have us, and so we will meet in spirit if not in body; and one of these days face to face with Him who perfects that which He has begun.

"While the Lord fills daily, He increases my capacity to receive more and more of Him.

"How glorious to make no room for self, to let God work in you both to will and to do of His own good pleasure, and to 'have the testimony that we please God.' Oh, how cruel for divines to say, 'Yes, Enoch did; but we can't. He was a single exception in a dark, dark age.' My brother, shout it upon the house-top and in the highways, that we can walk with God and have the 'testimony that we please Him.'

"We can do the will of God on earth as it is done in heaven, because it is His Almighty Spirit that is working in us, Why, it seems the most natural thing in the world to trust Christ for a complete work; and, I believe, many would, had not a false theology robbed the Church of this great blessing.

"I used to fight holiness meetings; my reason for not doing it now is because Satan fights them, and I do not want to fight on his side. Dear W——wrote me the other day his arguments against this truth, and one was because 'he put no confidence in the flesh.' 'Why, then, my brother,' I said, 'do you insist in holding on to that which you put no confidense in? Why do you insist on remaining in the flesh when the Word says that if we do so we cannot please God?'

"Many a time have I knelt with ——, ——, ——, and others, and prayed God to deliver us from the old nature, then go right into a meeting and argue that it could not be done, but would remain with us to death, and then follow up 'that nothing is too hard for God,' and thus, one hour after another, contradicting ourselves. I have searched from the first verse of Genesis to the last of Revelation, and I can't find the Lord giving license to sin. Yet I hear divines, and noted evangelists, saying, 'you must sin a little every day, and before they finish their address may quote from the word of God 'he that sinneth is of the devil.'

"In the name of Jesus, who redeemed us by His blood, let us hold up high above an unbelieving Church the banner of 'Holiness unto the Lord.' And this text is much blest to my soul, 'They overcame him by the blood of the Lamb and the word of their testimony.' If the blood has been sprinkled on the lintel of our souls, and we believe He has cleansed from all sin, and destroys the *root* of bitterness, let us in the name of our blessed Master tell it, for we are His living epistles.

"I had almost forgotten that I am suffering with a jumping toothache, or rather the root of a tooth extracted ten years ago. This is a fit illustration of the root of the old nature that I clung to so tenaciously for the last ten years. I had no peace until the former was out, and my dentist says I'll have no peace until this is out. But let me say that it has not for one moment interrupted my communion with Lord.

"Help me to praise the Lord for all He has done and is still doing!

"The last six months have been the most joyful of all my life. My dear brother, let me say that you find me to-day more in sympathy with you than I have ever been before, in these grand truths that were taking such a firm hold of you when we were in Scotland. I trust you are able to give a definite testimony that He has done this blessed work you sought for.—Yours, till He comes.

"J. H. COLE,"

(*Divine Life.*)

WINGS OR WEIGHTS?

This important question was uttered in a large company of the friends of Jesus, convened at His own invitation where, weekly, He gives His entertainments. It need not be added, that there is no lack of any kind, for Jesus himself presides and provides. The poet had a foretaste of such a feast when he wrote—

> "Blest Jesus, what delicious fare,
> How sweet Thine entertainments are!
> Never did angels taste above
> Redeeming grace and dying love."

A selection from the twelfth chapter of Hebrews had been read, when a beloved ambassador of Jesus said something to this effect: "It is either weights or wings with the followers of Jesus in their journey to the Celestial City. In the preceding eleventh chapter, we have a glowing account of those who had obtained wings. They had laid aside every weight, and the sin which did so easily beset them. They had unloosed their hold on the weights, and they had fallen. The Bible declares, 'They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles.' It is said of these pilgrims, among other things, that they 'wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness were made strong;' and it was simply by taking God at His word, giving credit to what God had said—or, in other words, using that much misunderstood word, FAITH.

"In the twelfth chapter we have just the opposite, namely, *Unbelief*, that which binds the hands of Omnipotence. Jesus himself, in a certain place, could not do many mighty works because of their unbelief. It brought vividly to our remembrance a beautiful incident, related by Rev. J. R. Jaques, D. D., now President of Albert University, then pastor of the First M. E. Church in Elmira, N. Y. He said:

"On Saturday afternoon I sometimes resort to the shady Groves of the East Hill to prepare, by meditation and prayer for the evening service. On one occasion, while sitting in a

solitary place, my attention was attracted to a large-winged insect, attempting to carry a burden up a ledge of rocks almost perpendicular, formed by quarrying stone in the hillside. Repeatedly it reached the height of a few feet and as often fell helplessly down to the starting place. Thus it continued, climbing and falling, until I became intensely interested in these strange strugglings. For the thought was suggested, that the frequent falling fitly symbolized my feeble faltering Christian course, '*Yes*,' said I, '*that means me—winged, yet creeping*; made for *soaring*, yet foolishly falling!

Still I watched the struggling burden-bearer, and saw when it fell it at once regained its feet, and with unquenched zeal turned about to repeat again the toilsome ascent. And then I thought, *That, too, means me*; for though I have failed so many times, yet thank God, I have not given up the struggle."

At length, after near a score of vain attempts to reach the summit of the rock, there appeared some symptoms of discouragement, when I said, 'Foolish insect! why not unfold thy wings, and fly?' But the words strangely rebounded, and hit me. Wearied now, and in despair, it seemed to feel the folly of clumsy climbing and painful falling, when God had made it for better things; and suddenly remembering it *had wings*, and not stopping for vain regrets over its foolish failures, it spread its wings, and mounting in air, in a moment it was above and beyond the precipice.

'Ah,' thought I, '*that does not mean me*!' O, how I moaned over the stumblings of my *wingless religion*! How mortifying that I, a teacher in Israel, had not learned the happy art of using the God-given wings of faith, to fly above the rugged rocks of difficulty in the path of duty! O, the pain and *shame* of such faltering and falling! O for more religion '*with wings*!' O for the eagle-like religion, that 'mounts up' and lives in the free air and sunlight of heaven!"—(*Guide to Holiness.*)

A BRIGHT EXAMPLE.

Both the Word and the Work have been given for some years past in one of the poorest districts of Whitechapel; the word in season, the word of heartfelt sympathy, tenderness, teaching, counsel, and lovingkindness, and the work of Christian love, help for those who have sorely needed a helping hand along the rough ways of their life's journeyings.

The name of Kate Potter has been as a "household word" in many a poor little one-roomed home, almost ever since that gentle-hearted young lady was old enough to comprehend that for so vast a number of her fellow-creatures the lines were not cast in such pleasant places as her own. Many folks will give their money when they have it, as they say, "to spare," to those who have none, many will give their prayers and good wishes, sending out their prayers and good wishes, oftentimes, from a warm fireside in a quiet, easy fashion, trusting in a quiet, indolent way that they may alight somewhere usefully. They will give the good word when they happen to think of it, and it costs not too much trouble or thought.

But the Apostle James has said :—"Shew me thy faith without thy works, and I will shew thee my faith by my works." Happily for some of the weary ones in Whitechapel, Miss Potter decided to show her goodwill for her neighbour by her deeds. It is the few, the very few, who will step out from the midst of comfort, elegance, and luxury, into the midst of the squalidness inseparable at times from poverty; into the dinginess, the indescribable sadness of the daily bread struggle of life, which is always there, with its searching claims for a pity which is wrung out from feeling hearts almost with a groan.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" The lesson of these verses Miss Potter has taken home to herself. She has taken for her very own "the royal law, according to the Scripture, Thou shalt love thy neighbour as thyself."

With this love glowing so warmly in her heart, it gave joy to many last summer when they learnt that Miss Potter, in her turn, had won the earnest love of one like-minded with herself, one whose openly declared desire is to "spend, and be spent" in the service of others.

And even in this, the happiness of their mutual love, their wayworn neighbours have been sharers. On the 15th of this month, Mr. Leonard Courtney, the member for Liskeard, Cornwall, and Under Secretary for the Home Department, and Miss Catherine Potter, were married at St. Jude's Church, Whitechapel, and the eighty chief guests, for whom all the chief seats in the church were reserved, for whom silver-lettered copies of the Marriage Service were printed, for whom an abundance, and to spare, of beautiful bouquets were provided, and who were subsequently seated, *with the bride and bridegroom*, at a most sumptuous and flower-adorned wedding breakfast, were eighty of the poor of Whitechapel.

In praying for blessings on this bride and bridegroom, we can but wind up with, "Go and do thou likewise." Share thy best gifts with thy poor neighbour.—(*Word and Work.*)

Miscellany.

—Am. Marathi Mission Report:

Boarding School in Bombay.—Mr. E. S. Hume writes:—"Our school for Christian children is now a well established and growing institution. The average attendance has been a little larger the past year than ever before. Since we have occupied our new and pleasant school-house there has been a marked improvement in the appearance of many of the scholars. Some who were formerly very careless in dress and person now take pains to be clean. In September last, the school sustained a great loss, when Shewantibai Vishnupunt left in order to be married. She had been a teacher from the day the school was opened in 1877, and has always been a most faithful and valuable worker. A former teacher, now employed in Ahmednagar, showed his interest in the school by sending a scholarship of twelve rupees which, at his request, was divided between the boy and the girl, who in the opinion of the scholars, was most deserving of it. In this case the opinion of the scholars agreed entirely with that of the teachers. Only one of our scholars has been taken away by death. She was one of our very best girls. No child ever improved more than she did during the three and a half years she was in school. She has been a member of the church for some time, and gave evidence of her Christian character by her quiet and patient conduct all through her illness.—A few friends in Bombay have shown a great interest in this school, as also in our Boy's Boarding School. Through their kindness money has been raised, partly from Government, for a new dormitory. When this building is finished we hope to be able to accommodate from twenty to twenty-five boys. The past year we have had seventeen different boys living in the lower part of our own house. We have been greatly gratified at the improvement and general good conduct of these lads. This is largely owing to the wholesome and decidedly Christian influence exercised by our larger boys, who are all reliable good boys."

A Hindu Miracle.—Dr. Ballantine adds:—"On one occasion we happened to be present at a village where a great concourse of people had assembled to witness a devotee of the god Khandoba perform a wonderful feat. The feat in question was no less than drawing 13 carts attached one to another in regular succession by means of ropes. This feat he was supposed to perform through the instrumentality of the god he worshiped. We thought this would be a good opportunity for shewing the people the deception which was practised on such occasions by designing ones, so we staid there to watch the proceedings for several hours. After performing all sorts of disgusting rites in honour of his god, this devotee of Khandoba made several trips about the temple of his god, and also went once or twice around about the village itself, followed by a concourse of men and boys, until finally the god, according to their notions, seemed to have got sufficient possession of him, to make the superhuman effort a possibility. While all this was going on we requested the village Patil, who was an old friend, and also the police who were present to keep order, to see that the crowd be kept from going too near the carts, when the devotee should make the trial of his strength. This they promised to do, and they kept their word. When the devotee was led up he was arrayed in garlands of flowers and all sprinkled over with turmeric, &c. His eyes were closed and to all external appearance he seemed like one laboring in a trance. They attached him to the yoke of the foremost cart, and the police cleared away the people standing near, so that no one could assist in giving the cars a sly push. The tomtoms beat and the cymbals clashed, while garlands of flowers, lemons, dried cocoanuts and the sacred products of the cow, were scattered freely around among the gaping people, and then the god was called upon to show his power. The devotee tried his best and tugged and tugged as if for dear life, but in vain. The carts would not move an inch. Thinking that he must have failed in some of the necessary rites to appease and propitiate the god, many of these were tried over again, and again the devotee was led up to the carts and the trial of strength repeated, but the carts would not budge. Finally the police became tired of their efforts to keep off the concourse of people, and especially the friends of the devotee, who were getting every moment more and more excited and enraged at the failure of their shallow scheme. The former therefore prudently desisted from their efforts and the crowd surging in, soon bore off their devotee, carts and all, at a rapid pace down the road, with a yell and crash which reminded one of Pandemonium let loose. So much for Khandoba and his fancied power. We did not miss our opportunity, but urged and exhorted the people who came crowding about us to give up belief in such false gods, and their equally false devotees. Many listened well and acknowledged themselves convinced of the deception practised, and promised never to attend such an idle show again. So the word is sown beside all waters' and is, we feel sure, slowly taking root in the hearts of the people, and we hope ere long it will bear abundant fruit unto eternal life."

Mrs. Harding says:—"During the last month and a half, we have been travelling in our district to the North and East of Sholapur. We first spent some days at Barsi. That is a wonderfully busy place, and it seems an important one for a Missionary centre too. I visited different parts of the city with our Bible-woman, and every where we found a kind welcome and marked attention to the Word. A woman who came forward for baptism the first Sabbath we were at Barsi, interested me very much, with her bright, winning face, and her quick, earnest ways. Bhiwaji our preacher there, and his wife, have done much for her, and she seems quite intelligent. The Lord make her faithful to the end!"

Watwad.—The Story of Pastor Mesoba.—"From Barsi we went forty miles to the East and visited our Mogulai Christians 'in the wilderness,' as we think of them, for they seem so far away from the sympathy and counsel of other Christians. It was a delight to meet that dear company again. The good Pastor,

Mesoba, has grown more feeble during the past two years that we have been away. His loss of sight too, making it necessary for him to be led around by one of his grand-children, was a touching sight to us all. Even our children felt strongly drawn to the dear old man, but his spiritual vision seems clearer and brighter, and it was a real pleasure to sit down and talk with him of his past experience, of his three years in prison, where he learned to read by studying the letters written out on a little board, for two others—the teacher being another prisoner, a Wani, from the region of Ahmednagar. And so, step by step, was Mesoba led by a way he knew not himself at the time, into the glorious light and liberty of the Gospel. His daughter Bhagûbai, is a very interesting person. She is anxious to do all she can, among the women of the villages around her home, and so is planning to take as much time each week as she can spare from her family cares for this purpose. She has five nice, bright children. Her cheerful zeal was refreshing to see."

—Pastor Chiniquy, visiting the Committee of the Br. and For. Bible Society the other day, said:

"I told you some twenty years ago a strange fact that was not finished then, and I want to tell you the rest to-day. I had brought to Christ—not by my own power but by the Bibles I got from you —several thousands of my countrymen belonging to my former congregation, after I had taken them from Canada to live near me, in the United States. One of my closest friends, when he saw that I had left the Church of Rome, was greatly enraged against me, and I was sorry that he would not come out of the darkness into the light that I had found. I heard that he was leaving the place to emigrate to 3,000 miles off, over the plains of the United States, travelling the whole of the distance on foot; for there were no railroads then. I said to him, 'Is it true that you are going away to the Pacific Coast?' 'Yes, it is,' he answered. 'Do you not know that great dangers are before you ?' I said. He replied, 'I know that, but I want to escape from your snares ; you have already deluded yourself and you have diminished the faith of my children in the Church of Rome. I want to go so far away from you that I shall never hear of you again or of your deceitful Bibles.; I hope God will protect me.' I felt sure that the man, though deluded, was noble and honest. I went back home and prayed for him earnestly and with tears. I then took a De Sacy Bible and went to him again. I knelt before him and said, 'If you must go, will you not take this Bible with you ? It is a Bible approved by the Church of Rome.' 'No,' he answered, 'it is that Bible which is driving me away.' I renewed my entreaties; but he stubbornly refused. His wife, who was present, then said, 'Do not refuse, you know it is the Bible of our Church, and surely you will not insult that Bible so.' He at last consented to take the Bible. The next day he left with it, and I thought to myself, 'Who knows what that precious gift may do for him !' For three years I heard nothing of him except this, that he had fallen into the hands of the Indians, that his horses and waggons had been taken, and that he had barely escaped with his wife and children, being grievously wounded himself. Ten years afterwards I received a letter from his wife, and when I opened it I found it was covered with the poor lady's tears. She had written :—'Mr. Chiniquy, bless the Lord for the Bible you gave my dear husband. He read it, and a wondrous work was done by it. We first found out in reading it that Jesus Christ has brought salvation *as a gift*, and we have only to believe, repent, and accept that gift. That we have done. My husband is now happy, and our whole family ; and the neighbours come in and we read the Bible together, and I show them the blessed gift, such as Popery never gave us before. Please come and visit us, to help us to know more of the gift.'

"Then I came to this country. I told this fact and that it would cost me three or four hundred dollars to go to visit these friends, and I had not those dollars. I received three hundred dollars from some of you. After my return to America I visited them. They were living in Washington territory. I travelled some three thousand miles by railway, and then I walked many miles on foot, unable to find a carriage to take me through the forest. When I at last reached them, I shall not forget the scene that presented itself before my eyes. I spent three weeks there in company with my stock of Bibles and New Testaments, which had come from you, and before I left I had the pleasure of gaining eighty-two new members to the family of Christ."—(*B. S. M. Reporter.*)

TELEGRAPHIC NEWS.

St. Petersburg, April 19th : The trial of the Nihilists who were arrested at their rendezvous here on the 31st of last month was concluded to-day, when six out of the seven prisoners brought up for trial were condemned to death.

London 20th : After a long discussion last night, the House of Commons rejected, by large majorities, two amendments that were brought forward to the Royal message with reference to the pensions of Lords Wolseley and Alcester. The House eventually agreed that the pensions should be granted.—Sir Stafford Northcote unveiled the statue of the late Earl of Beaconsfield at Palace-square, Westminster, yesterday.—At a banquet given last evening by the representatives of various Conservative associations, Lord Salisbury made a speech, in which he highly eulogised Sir Stafford Northcote, who, in his reply, said that on no occasion since the death of Lord Beaconsfield had there been any serious difference between himself and Lord Salisbury.—At the trial of the dynamite conspirators at Bow-street yesterday, the prisoner Norman, as was expected, turned informer, and revealed the fact that the Fenians in New York had hatched the dynamite plot, aided and abetted by O'Donovan Rossa in America, and directed in England by Gallagher.—A circular has been issued by the Secretary of State for the Home Department, urging upon all local authorites the utmost vigilance in discovering explosives in the districts under their control. One hundred pounds reward is offered for every such discovery.

21st : Timothy Kelly, another of the prisoners charged with participation in the Phœnix Park murders, was brought up for trial in Dublin yesterday, but the jury were unable to agree. A new trial was fixed for Monday.—The House of Commons last evening agreed to a resolution condemning the compulsory operation of the Contagious Diseases Act by 186 votes against 110. The Marquis of Hartington opposed the resolution, urging the efficacy of the Act.—The vote was strictly a non-party one.—Mr. Gladstone, replying to a question in the House of Commons last night, said that Government would take no steps relative to the annexation of New Guinea until despatches on the subject had been received from the Governor of Queensland. The right hon. gentleman further said that the annexation was invalid without the sanction of the Imperial Government.—Earl Granville, in the House of Lords last night, declined to produce the papers relating to the movements of Russia in Central Asia.

London, 22nd : It is announced that the Emperor and Empress of Russia will arrive at Moscow on the 21st of next month, and that the Coronation will take place on the 27th.

23rd : A great fire occurred at Liverpool yesterday, by which two blocks of warehouses were totally destroyed.—The loss is estimated at £200,000.—The latest news from the Cape states that M. Kruger has been elected the Boer President of the Transvaal.

24th : The debate on the second reading of the "Affirmation" Bill commenced in the House of Commons last evening, Sir Assheton Cross (Conservative) moved the rejection of the Bill, and Mr. McCullough Torrens (Liberal) seconded the motion.—The debate was eventully adjourned.—Major-General W, Barry, dead.

—*Paris 24th* : The French Government have decided to send a force of fifteen hundred men to Tongking, and will ask for a vote of credit for five million francs on account of the expedition.—The Chamber of Deputies to-day passed the Bill for the conversion of the 5 per cent. Rentes into 4½ per cent.

—*London 25th*: Earl Derby, replying to a question in the House of Lords last evening, said that satisfactory assurance had been received from the Transvaal, and that Her Majesty's Government was prepared to consider a modification of the British Convention with the Boers.

—*Philadelphia 25th :* At the meeting of the delegates of the Land League Convention, held here to-day, it was declared that the delegates were opposed to the tactics of the "Dynamite Party," and Mr. Mooney, who presided at the meeting, urged that they should co-operate with Mr. Parnell.

London, 26th: On the resumption of the trial of the Phœnix Park murderers at Dublin, Timothy Kelly was newly tried, but the jury being again unable to agree, they were discharged without giving a verdict.—The trial of Michael Fagan, another of the prisoners, was then commenced, Joseph Hanlon, one of the accused, giving evidence for the crown.—Prince Batthyany, whilst attending the races at Newmarket yesterday, was suddenly attacked with illness, and expired before he could be conveyed from the race-course.

PASSENGERS SAILED.

Per P and O Co.'s Str *Bokhara*, 21 :

For London—Mr W Sanderson.

For Brindisi—Hon G Bryan, Mr Stuart, and Lt H H Smyth.

Per P and O Str. *Cathay*, 27 :

For London—Mrs Lamb, 2 children and 2 infants, Miss Boyd, Mrs Frost, Mr and Mrs W Best, child and 2 infants, Mrs and Miss Maitland and son, Major and Mrs Malden, The Thakore Saheb of Gondal, Major Hancock, Mrs Schuman, Mrs Mocgregor, and 5 children, Mr Elsworthy, Mr Dunlop, Capt and Mrs James, Mr Morris and child, Mr George Romilly, Mrs Gregory and 2 sons, Two Misses Gregory, Miss Bullock, Mrs Baron, Mr J Pile, Mrs Chestney and 4 children, Mr G F Chutter, Mr J Williams, Mr W Page and Mr Speechly.

For Brindisi—Col A Murray, Mr R Chisholm, Mr Chas Fox, Mr Jas Mylne, Major F Maitland, Major G Maitland, Miss Alice Swaine, Mr R H Hill, Mr H J Hill, Col H St G Tucker, Dr J Burgress, Mr Syed Mahmoud, Mr A Hicks, Mr P Benn, Dr A W Dalzell, Col P C Dalmahoy, Mr Orr and child, Dr J C Penny, Mr M Halliday, Mr F T Rayner, Mr and Mrs Ross and infant, Mr Tudor Walsh and The Hon James Gibbs.

For Venice—Mr Jas C Ledger, Mr Bukley, Mr Edmond Miller, Col Weldon, Professor Jolly and Mr E Oakshott.

For Suez—Mr E L Bayties and Mr F Wenstenraad.

PASSENGERS ARRIVED.

Per P and O Co.'s Str. *Malwa*, 26 :

From London—Mr H Best, Miss A Proctor, Miss Z Proctor, Mr H Webster and Mr Wilson.

From Venice—Mr Ellis, Mr J O Norman, Mr J B Norman and Mr and Mrs Kingsmill,

From Brindisi—Major Simpson, Mr Mylton and Mr Lee.

Domestic Occurrence.

MARRIAGE.

BECK—LESTER—April 18th, Edward Beck, S. P. and D. Railway, to Minnie Boswell, 2nd daughter of Alexander Lester, Custodian Town Hall.

DEATHS.

GILDER—April 22, at Bandora, Ada, the dearly loved wife of Mr. G. C. Gilder, Assistant Secretary to Government, Judicial Department, aged 55 years.

GILDER—April 23rd, at Mr. Kerr's, Colaba, George Edmond, fourth son of the late Charles Doventon Gilder, Assistant Commissioner of Customs.

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Subscriptions received from 21st to 28th April 1883.

W. Howison, 4th August 1883, Rs. 3-13; R. H. Wilson, 30th April 1884, Rs. 7-10; S. S. Holland, 20th February 1885, Rs. 10; *Miss L.* R. Wheeler, 1st October 1883, Rs. 7-10.

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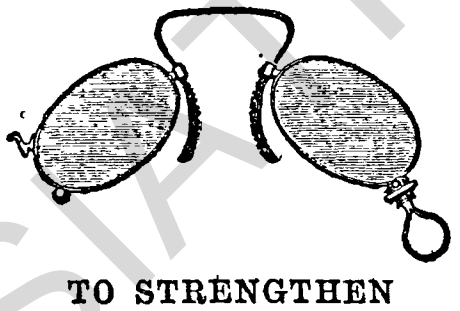

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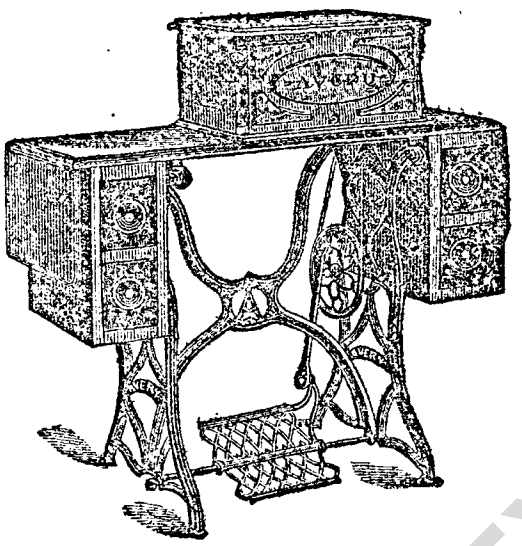

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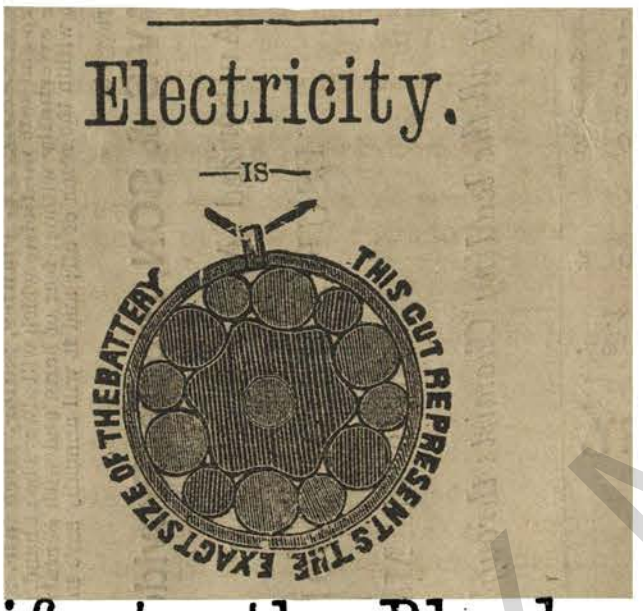

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